THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Try to be something in the world, and you will be something; aim at excellence, and excellence will be attained. This is the great secret of success and eminence."—BOILEAU.

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THE BLESSINGS OF THE LORD TO HIS CHILDREN IN FORMER AND LATTER DAYS.

THE sacred historians Matthew, Mark and Luke have recorded a miraculous case of healing which took place in the early part of Christ's ministry. A woman who had suffered for twelve years with a disease peculiar to her sex, and who had spent all her means in doctors' fees and medicine, without receiving any relief, on hearing of the wonderful cures which had been effected by the Son of God upon afflicted mortals who believed in Him, decided to go to the Great Physician. Like many others who have sought the Savior, she found an obstacle in the way—He was surrounded by a great multitude of people. This, however, did not deter her from her purpose. She was a woman of exceeding great faith, and "all things are possible to them that believe." She joined the throng and gradually made her way to the front. Being unable to reach the Lord so as to tell Him of her affliction, and to request that His Divine power be exercised in her behalf, she said, "I know that if I could but touch the hem of his garment, I would be healed." This, soon after, she was able to accomplish, and to her unbounded joy she found herself relieved of her affliction. The Master, perceiving that healing virtue had gone out of Him,

turned to the trembling woman, and addressed her as follows: "Daughter, be of good comfort: thy faith hath made thee whole; go in peace."

Christ, in sending forth His divinely-commissioned representatives to preach the everlasting gospel, gave them power to perform similar mighty works. In His instructions to them He said: "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." The "Acts of the Apostles" contain accounts of many remarkable healings wrought by the servants of the Lord, through faith in the Holy One of Israel. "God," we are informed, "wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs and aprons, and the diseases departed from them, and the evil spirits went out of them."

With the restoration of the gospel to the Prophet Joseph Smith came the same Divine power, the same supernatural spiritual manifestations. By revelation, given to Joseph the Prophet, at Kirtland, Ohio, December 22nd and 23rd, 1832, the Lord said:

"Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins shall receive the Holy Ghost;

"And these signs shall follow them that believe.

"In my name they shall do many wonderful works;

"In my name they shall cast out devils;

"In my name they shall heal the sick;

"In my name they shall open the eyes of the blind, and unstop the ears of the deaf;

"And the tongue of the dumb shall speak;

"And if any man shall administer poison unto them it shall not hurt them.

"And the poison of a serpent shall not have power to harm them.

"But a commandment I give unto them, that they shall not boast themselves of these things, neither speak of them before the world, for these things are given unto you for your profit and for salvation." (Doc. and Cov. 84: 64-73.)

In this revelation the Lord strictly forbids His servants to boast of the miracles which He would work through them; and more than that: they are not even to speak of them before the world. From which it is evident that He does not desire anyone to join His Church because of some sign or wonder that he might witness. Does this counsel sound like that of a deceiver, a false prophet? Had Joseph Smith been ambitious for fame, had he been anxious to gather around him a large following, he would not have placed such restrictions upon His disciples. Like the avaricious father who said to his son, "My son, get riches; get them honestly if you can, but get them anyhow," so Joseph Smith would have said to the missionaries: "Brethren, make converts; make them honestly if you can; make them without the promise of signs and wonders, if possible; but if not, then promise them that they shall behold miracles."

In all parts of the earth where the gospel has been preached by the elders of Israel, and the people have exhibited faith in the Lord and in His servants, the signs promised by the Messiah have followed. Why should anyone, professing Christians especially, manifest surprise at this? Do not the sick and afflicted of to-day stand as much in need of the healing power of God as did their unfortunate fellow-mortals in the first century of our era? Is not Christ the same to-day as He was then? Is faith less efficacious now than it was in the early days of Christianity? Has the Almighty closed His ears to the prayers of His suffering children? No, God is the same yesterday, to-day and forever. True faith has the same power to-day as it had in the beginning, and always shall have. But the world, as a whole, has lost faith in Jehovah, and the people fail to receive His blessings because of their unbelief.

Every spiritual gift spoken of in the New Testament and enjoyed by the former-day saints has been enjoyed by the saints of the latter-days. The Lord wrought as many mighty works under the hands of His servant Joseph Smith as were ever wrought by any of His servants in ancient times. As we have already pointed out, through faith the sick were healed in the days of Paul by the use of handkerchiefs and aprons which the apostle blessed and sent to them. It was the same with Joseph Smith. On the morning of July 22nd, 1839, the Prophet arose from a sick bed. On every hand he found saints prostrated with sickness, caused, no doubt, by the hardships to which they had been exposed after their expulsion from Missouri. The power of God rested mightily upon His servant, and the Prophet went forth administering to the sick and commanding them in the name of the Lord to arise and walk. This they did, leaping for joy and praising God as did the lame man who was healed by the Apostle Peter. Later in the day a stranger rode almost breathlessly into the town of Commerce. He said he had heard that Joseph Smith was raising the dead and healing all the sick, and that his wife had urged him to go in search of Mr. Smith and request him to come and heal their twin children, who were about five months old, and dangerously ill. Addressing the stranger, the Prophet said, "I cannot go, but I will send some one." He then went to Elder Wilford Woodruff, and handing him a pocket handkerchief, said, "You go and heal those children. Take this handkerchief, and when you administer to them, wipe their faces with it and they shall recover." Elder Woodruff did as he was commanded, and the children were healed.

And from that time up till the present the power of God has been with His people. Almost every issue of the MILLENNIAL STAR for several months past has contained testimonies concerning the power of God which has been made manifest in the conversion of men and women during the year just ended and to many remarkable cases of healing which have been wrought in His name. Here

is a copy of a letter just received from Elder James A. Cragun, who is at present laboring as a missionary in Paignton, Devonshire.

"A little over a year ago Elder S. E. McKean and myself were bidding good-bye to some of our friends in Torquay. The last place we called at was Mr. and Mrs. Warren's. Mr. Warren was alone. He said he was sorry to see us leave Torquay, and stated that his wife would be pleased to see us before we left. We had got but a short distance from the house when we saw Mrs. Warren coming across the street toward us. We told her we had called at her home to bid her good-bye, as we were going to labor farther north. We then shook hands with her and bade her farewell. Last Saturday evening Elder Jesse Pocock and I called to see Mr. and Mrs. Warren, and to arrange, if possible, to hold cottage meetings at their home this winter. They freely granted us the use of their home for this purpose, and our first cottage meeting in Torquay was held there last Sunday (January 5th, 1908). Three investigators were present. At the close of the meeting Mrs. Warren told us that she came home the evening we left Torquay and told her husband of the power which 'Mormon' elders possess, and what firm handshakes they give. She stated that she had been subject to fits for several years, and that through shaking hands with us she had been cured and has not had a fit since. She told all at the meeting that she knew it was the power of God that had healed her, and she is willing to follow the teachings of the Savior. Her husband has been waiting some time for her to see the truth, and I am now pleased to say that Mr. and Mrs. Warren have expressed the desire of being baptizad when an opportunity presents itself. We think other members of the family will soon become united with the Church of Christ. What joy it gives me when I see that I am doing some good. Many times I feel that I would like to spend the greater part of my life in this great work. I would say to the elders throughout the world, Let us press on, brethren, and work with all our might, and some time we shall see the fruits of our labors. We cannot afford to waste our time. May God bless your all, is the prayer of your co-laborer, JAMES A. CRAGUN."

THERE is no single branch of science that has not been modified, in some cases revolutionized, during the past century. Why should the science of religion be the one exception to such a rational rule? Is it possible that the sifting process which led a well-known Professor in Edinburgh to issue an order that all text-books on physiology more than ten years old should be removed from the college library, will have no effect whatever on the text-books of theology which satisfied our fathers?—FRANK BALLARD, D.D.

HOW THE LORD BROUGHT ME INTO THE STRAIGHT AND NARROW WAY.

A SHORT time ago I was walking down Hardman Street, Liverpool, when my attention was arrested by a placard outside a building announcing that the Latter-day Saints would hold a meeting there at 6:30 that (Sunday) evening. I wondered who these Latter-day Saints were. I had never heard of them, and so (out of curiosity, as it then seemed to me, but, as I have since found out, by the hand of the Lord) I was led to enter the hall and attend my first "Mormon" meeting. I heard one speaker talk of Joseph Smith and the Book of Mormon and of Zion, and testify to the truth of "Mormonism," but, not knowing who or what they were, I was quite in the dark.

Then I heard a brief address on a subject that for long had troubled me—the Godhead. I heard from the second speaker the absurdity of the doctrine taught by the orthodox preachers, that the Father, Son and Holy Ghost are one Divine personage, instead of three separate personages, and was impressed very much with the arguments used and the facts proved by the Bible (Matthew 3: 17, and also Acts 7: 55). Then the sectarian doctrine that God has neither body, parts nor passions was brought up, and, viewed in the light of the Bible, presented a totally different aspect to that in which I had always looked at it.

I was so intensely interested in what I had heard that I was delighted when at the close of the meeting one of the congregation asked me if I enjoyed the service and gave me an opportunity to ask questions. The elder who had spoken on the Godhead was then brought to me and proceeded to tell me more of this, to me, new gospel. He explained the difference between the Church which Christ established and the so-called Christian churches of the present day, and I could see that there had been a wide departure from the primitive Christian Church. As I could not then remain longer, he gave me a book, "Mr. Durant, of Salt Lake City," and invited me, if interested sufficiently, to come to the mission headquarters the following day, and there hear more of the gospel. He advised me to ask for guidance and light from the Lord before sitting down to read the book. This I did, with the result that where before I had been blind now I could clearly see. I read the book far into the morning. That baptism is necessary for the remission of sins, after repentance, I was easily convinced, and then a wonderful story was unfolded before me: How that God the Father, and Jesus Christ His only Begotten Son had in this day and age re-established the true Church on the earth. This was all new to me, but I felt that it was true. Then when I proceeded and found that through the instrumentality of a plough boy the Book of Mormon had been translated and the Church re-established, why, it just opened up a new view of things altogether.

I need hardly say that on the next day I found my way round to the headquarters of the European mission, and there the same elder instructed me further in the first principles of the gospel. Then and there I announced my readiness for baptism, but was told that I must know more of the gospel first. But I knew in my heart that "Mormonism" is the work of God, founded by Him, and that it is the true plan of salvation.

Then I had to leave Liverpool for Manchester, and on arriving and settling there I wrote to Elder William A. Morton, my first instructor, and asked him for the address of the elders in that city. A letter of introduction to Elder Gwilliam was sent me, and I received from him still further teaching in the principles of the everlasting gospel. In four weeks and five days from my first hearing the gospel I was baptized, and the following Sunday received confirmation.

Since then I have heard many things that I had not heard before, such as tithing, fasting, etc., and am still receiving additional truths from the great storehouse of "Mormonism." Every principle that I hear, every truth that salutes my ear, but confirms the testimony I have in my heart that the Lord has, in His love, mercy, and goodness, again established His Church on the earth, with the same inspired officers, and the same spiritual gifts and blessings that were enjoyed by His saints in former times. I rejoice that I live in this age when we can enjoy the blessings of the gospel of Christ.

I do not question any truth that is taught me by the elders of the Church for I have the Holy Spirit, which I received at confirmation by the laying on of the hands of God's servants, and it bears witness of the truth to my soul. I am convinced in every fibre of my being that the Church of Jesus Christ of Latter-day Saints is the true Church, and that it shall stand forever. I know that the gospel taught by this Church will exalt all those who humbly strive to conform their lives to it. But with every promise there is a condition. If we do our part, the Lord will do His and will fit us for His celestial kingdom. I came across the following quotation to-day from an American poet:

> Once to every man and nation
> Comes the moment to decide
> In the strife of Truth with Falsehood,
> For the good or evil side.

I said to myself, "How well do I remember the day that struggle took place with me, and how thankful I am that truth conquered." But, with a reasonable amount of common sense, how could the decision be otherwise?

Before closing, I will relate a remarkable experience I had one night. As I lay upon my bed thinking of the many sacrifices I would have to make for the gospel's sake—the sacrifice of kindred and friends—and wondering how it would all come out, suddenly

I heard in the stillness of the night sweet voices from the unseen world singing,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word!"

The following verse of this inspired hymn was sung three times:

"Fear not, I am with thee; O, be not dismayed,
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous omnipotent hand."

I know that my Heavenly Father gave me this testimony to strengthen me, to show me how firm a foundation I have in Him, and to give me determination to be valiant for the truth.

My earnest prayer is that I may always be considered worthy of the honor that I now enjoy in being even the humblest member of the Church of Jesus Christ of Latter-day Saints, and my earnest daily, I might say, hourly, resolve is, with God's help to endure all things, in the knowledge that if I do so, and glorify my Heavenly Father by always obeying His laws and will as taught by this Church, I will at last be counted worthy of His "Well done, good and faithful servant, enter thou into the joy of thy Lord." That these words may be a source of blessing to those who read them, as they have been to me in writing them, is my prayer, with every other blessing that may be obtained in the fellowship of the Church, and this prayer I ask in the name and through the merits of Jesus Christ.—ELSIE MARIANNE FITZ-GERALD.

THE REIGN OF LOVE.

Selfishness is a cruel thing to hold within one's breast,
While love produceth all things good, and gives the soul sweet rest.

O Love! thou king of conquerors! how gentle is thy reign!
Thy precious worth while here on earth I ever will proclaim!

If love be at the helm, friend, while crossing life's rough sea,
You can steer you bark however dark to the portal of safety.

Lovers' loves are blissful, but the greatest love supreme, to gain,
Is the love of God within the soul—priceless and without stain.

When earth shall rest and millennial joys to saints are given,
The reign of Love will then commence, and Idumea shall be Heaven.

GEORGE W. CROCHERON, in the *Improvement Era.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 16, 1908.

WHAT IS "THE CHURCH"?

STANDING in view of the conflicting sects of Christendom with their vast varieties of doctrines, forms, ordinances, ceremonies, costumes, claims, theories and spirits, the bewildered beholder asks the question, can this heterogeneous, fermenting mass constitute the Church of Christ? Seeing that "God is not the author of confusion," that He is One, that His truth is one, that His Spirit leads to the unity of the faith, the rational answer is NO. The further query then naturally arises, "which of all these diverse creeds and establishments can be correctly called the Church of Jesus Christ?" That no satisfactory reply comes to the sincere inquirer is proven by experience.

There are several religious bodies that make the claim of divinity, a few affirming that they are in direct descent from the original Christian Church. But when their pretensions are closely investigated, they are seen to be devoid of solid support. Also when compared with the Church described in the New Testament, which they all profess to take as their guide, the difference is perceived to be so great that a reasonable mind marvels at the attempts that are made by those sects to arrogate to themselves that title. The wide departure of every one of the churches of the times from that organization is so evident that some devout men and women, anxious to maintain the theory that the Church of Christ has continued on the earth from the first century of the Christian era down to the twentieth, have entertained the notion that The Church is an invisible body, or structure, composed of all true believers in the Savior among the multifarious visible establishments, and that these are "living stones in the temple of the Lord."

Let us examine the three hypotheses. 1. That all the religious bodies claiming to believe in Christ are parts of the one great Church. 2. That one of the most ancient ecclesiastical organizations is a perpetuation of the Church established by the Savior and His apostles. 3. That The Church is composed of sincere believers everywhere without regard to their religious affiliations.

To make the matter clear to all unbiased minds, it will be necessary to discover the characteristics of the original Christian Church. It will be conceded that the only satisfactory means of effecting this will be to appeal to the New Testament, generally received in Christendom as a standard. We will take the commonly accepted version, because that has been received more universally than any of the other translations. To begin with, we will settle the question as to whether Christ really established a Church; for there are some people, professing to be Christians, who dispute that fact.

When Christ gave to Peter and the apostles "the keys of the kingdom of heaven," He said to Peter, "Upon this rock I will build my Church." We will not stop here to discuss the question of what was that rock, but simply refer to the fact that Christ declared He would "build His Church." (Matt. 16:18.) Subsequently in teaching His disciples the manner of dealing with transgressors, particularly of trespassers against each other, who were to be visited and labored with by two or three witnesses, He said: "And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican." (Matt. 18:17.) This evidently referred to an organized body built by Christ on the rock to which He referred.

The foundation of that edifice is described in Eph. 2:20 in these words: "And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." In another description of the Church, the Apostle Paul likens it to a human body and shows that "there are many members yet but one body," that every part of the body is essential to the welfare of the body, and that "God had set them every one in the body as it hath pleased him." "That the eye cannot say unto the hand, I have no need of thee, nor again the head to the feet, I have no need of you." And he goes on to say, "And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (I. Cor. 12.) It will be seen from this that it was God who placed these in the Church, that they were parts of the body of Christ, and one part must not say to another "I have no need of thee."

That Christ gave these authorities to the Church may be learned from the Epistle to the Ephesians, 4th chapter, 11-16, and their purpose was to bring the Church to "the unity of the faith and the knowledge of the Son of God," so that the members might not be "carried about with every wind of doctrine." They were "for the perfecting of the saints" as well as "for the work of the ministry," and it was essential that they should be in and with the Church that "the whole body might be fitly joined together and

compacted by that which every joint supplieth." These and many other passages in the New Testament which might be cited, show that Christ did establish the Church as an organization, a living body with governments, officers, ordinances, gifts and powers for its own regulation, and that He was the living head. Also that it was composed of persons who had "One Lord, one faith, one baptism." Thus there was "one body and one spirit and one hope of their calling."

This was because they had received but one doctrine, having believed in Jesus of Nazareth as the Christ, repented of their sins, and been baptized in water for the remission of sins (see Acts 2: 37-38), and by the laying on of hands of the apostles or other ordained ministers had received the gift of the Holy Ghost (Acts 8: 12-17). Being baptized by one spirit into one body they became members of the Church of Christ, and enjoyed those gifts of the spirit recounted in I. Cor. 12.

That was the kind of Church that Christ established; an organized body, not a mere scattered number of believers left to their own notions, devices, and ceremonies. They were under the regulations given by the Holy Ghost through inspired apostles, prophets and other ministers, and no matter in what nation they lived, or what language they spoke, they were all members of the one body, the Church, and had to conform to its discipline.

Can it be claimed by any sane person that the different religious societies of the present day resemble, in the least, that organization which is described in the New Testament, and particularly in the passages to which we have drawn attention? Again, is there any one of them, from the oldest institution to the newest production, which is anything like the Church established by Jesus Christ and His Apostles? Have they not all departed from that order, from the doctrines, ordinances, gifts, powers, unity, and the spirit of Divine inspiration? Have they not all substituted for the revelations of God, the opinions and notions of men? Can it be truthfully said that the Church which Christ built upon the rock of sacred revelation, the foundation of which was apostles and prophets, with Christ as the chief corner stone, with its members all baptized into one body and partaking of the one Holy Ghost, enjoying those Divine manifestations to which we have referred, is to be found in the contending hundreds of incongruous sects of modern times?

But how can it be rationally believed that the Church of Christ is composed of persons who belong to these different organizations, or who do not belong to any of them, but yet simply believe that Jesus of Nazareth was the Son of God? They do not constitute a church in the proper sense of the term. They are segregated; they do not form an organism of any name or nature; they have no formula; they are without apostles or prophets or any of the authorities which Christ placed in His Church; they are like sheep

without a shepherd; they cannot be compared to that organized body which Christ called His Church, which He established, and of which He was the head when it existed among men. It is only in a figurative sense that the term "church" can be used in relation to the individuals scattered among the various denominations, without cohesion or any common standard of faith and worship.

It is evident that after the apostles of Jesus Christ and the most devout and faithful officers and members of the Christian Church were put to death, and those terrible persecutions came upon the Church, a notable departure from the faith took place, and what was left of the Church became amalgamated with and swallowed up in pagan rites and ceremonies, the true spirit of the gospel was withdrawn and spiritual darkness came upon the world, "Darkness covered the earth and gross darkness the people." History shows how heresies crept in, and the doctrines and ceremonies of men were substituted for the pure doctrines of Christ; how various endeavors have been made at reformation from time to time, all of them effecting some correction of error, and the lifting up of some truth, but none of them reorganizing the Church on its old foundations or by new revelation restoring the true Church.

This does not argue that the people composing the various religious bodies are not sincere or that they have no true piety, or that their prayers are not heard on high. The only point now in consideration is, the absence among them of that organization which Jesus called His Church, and which had those striking characteristics to which we have briefly made reference. The world has departed from that Church. "The gates of hell" have not prevailed against it, for it prevailed against the gates of hell, when Christ went and preached to the spirits in prison, and grasped the keys of hell and of death, rose triumphant and gave power to His apostles to do the works which He did. Ultimately the Church re-established, clothed with power, coming forth from the wilderness, "clear as the sun, fair as the moon and terrible as an army with banners," will conquer Satan and his hosts, overcome error and false doctrine, establish the Kingdom of Heaven on earth and prepare the way for the coming of the Redeemer, who, as the head of the Church and Kingdom of God, will reign over all the earth. That Church has come and it will stand for ever!

C. W. P.

The Xmas "Beobachter."—The German weekly paper published in Salt Lake City issued a holiday number that spoke very highly for the talent and enterprise of the present management. Editorially and mechanically it is worthy of all praise. The portraits and other cuts with which it is embellished are remarkably fine, and our German friends, both in America and in the Fatherland, must feel proud of the *Beobachter*. The STAR was greatly pleased to receive it in due season.

To Sunday School Superintendents.—We have received from the Deseret Sunday School Union a supply of Kindergarten Plan Books, also Outlines for the First Intermediate Departments in Sunday Schools. The former contains material for two years' work, which consists of suitable songs, set to music, Bible stories, moral stories, rest exercises, etc. The Outlines also embrace a two years' course of study. "The Book of Mormon" is the subject outlined by the General Board for 1908; "The Old Testament," for the year following. The Kindergarten Plan Books are bound in full cloth covers, and are sold for four shillings per copy; First Intermediate Department Outlines, threepence each.

The Christmas "Farmer."—*The Deseret Farmer*, published weekly at Salt Lake City, issued a holiday number, some copies of which have reached this office. It contains much useful information about the various industries of Utah, agriculture, horticulture, stockraising, poultry, machinery and implements, etc. It is freely illustrated, and has a number of excellent half-tone portraits of Utah celebrities. A notable feature is the part devoted to the Consolidated Wagon and Machine Co., of which President Joseph F. Smith is President and George T. Odell is Manager. The entire number is interesting and valuable and reflects much credit on the editor, Professor Lewis A. Merrill, and his associates. *The Deseret Farmer* is doing much towards the building up of our mountain state.

An Unbeliever Silenced.—A man, an unbeliever, went to a celebrated minister and said, "I know you are a man full of common-sense, and that there is no trickery about you. I have read your sermons and I like them, and I know you will give a man a straightforward answer. Now, do you believe I have got a soul?" And the minister said, "Yes, I do." "Well," said the man, "that is the most extraordinary thing for a man of your ability to think. If you go to the Kensington Museum you can see exactly what the component parts of a man are. There is so much water, so much lime, so much sugar, so much phosphorous, so much carbon, so much starch." (Sometimes there is more starch than anything else.) Over sixteen ingredients he enumerated which go to make up a man. He added, "You can see them in bottles in the Museum. Where, then, does the soul come in?" The minister looked at him and said, "Excuse me, but I must decline to continue the argument any further." "Now that is just like you believers," the man said: "when you cannot meet an argument fair and square, you throw up the sponge, and won't have anything more to do with it." "Oh no, that is most certainly not the reason. I believe as a minister of Christ that I am a reasonable man, and as a reasonable man I must decline altogether to hold any argument with so many quarts of water, so much phosphorus, so much lime, so much carbon, so much of these ingredients that you are made up of."

STORY OF A COURTESY.

A STORY is told in substance thus: Two elderly ladies entered a railroad car. There was not a whole seat vacant in the car, and they seemed desirous of sitting together, for one of them was quite an invalid. They stopped beside one seat where there was a neat-looking girl, comfortably seated on the shady side of the car. Noticing the two women standing, hesitating where to sit, she arose and said with a smile, "You may have my seat and sit together." The old ladies were deeply impressed by the courtesy and thanked her heartily.

They all happened to get off at the next station. A carriage was there for the two elderly women, to take them to the town near by, to which the girl, also, was going. So they invited her to ride with them, and on the way they learned from the girl she was going to the town to seek work. They were so pleased with her that they offered her a place at their home, and she went there, and she was so agreeable and intelligent in all she did that she stayed there for years. She became a trusted companion of the two old people.

A few days ago the last of them died, and in the will was a legacy of several thousand dollars for the girl—the fruit of a little courtesy. Of course, courtesy does not always turn out so profitably. It wouldn't be real courtesy if it did. But there is one thing sure—courtesy never leaves one without a sense of self-respect, and that is better than a legacy.—*Columbus (O.), State Journal.*

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Irish conference have been changed from 35 Botanic Avenue, Belfast, to 15 Lawrence Street, off Cromwell Road, same city.

Baptisms.—Two members have been added to the Belfast branch of the Irish conference. The baptism of the converts (husband and wife) took place on Saturday evening last, the 11th inst.

Successful Social.—On January 1st last a pleasant social was held in Wigan. It was attended by a goodly number of saints and friends. Refreshments were served and a most enjoyable evening was spent.

Releases.—The following missionaries are honorably released to return home: Joseph A. Capener, Leeds, per s.s. *Celtic*, January 22nd; George E. Briggs, Leeds; George A. Hoopes, London; Hugh R. Sloan, Jr., Irish; Edmond O. Norr, Nottingham; Elbert H. Barlow, Liverpool; President Brigham A. Seare, Grimsby, per s.s. *Canada*, January 23rd, 1908.

Arrivals.—The following missionaries for Europe arrived per s.s. *Canada*, January 13th, 1908: Josiah Eardley, Lyman, Wyoming; Joseph V. Lee, Etna; James E. Burns, Bountiful; Richard M. Fairbourn, Crescent; William Tarbet, James A. Smith, Moses P. Jorgensen, James J. Larson, Logan; George H. Davis, Willard; William A. Richins, Grouse Creek; Walter P. Whitehead, Provo; Thomas Edgley, Pocatello, Idaho; William W. Sagers, Lake View; Alfred A. Johansen, Isaac A. Jensen, Brigham City; David O. Nielsen, Hyrum; Niels Petersen, Elwood; Orson A. J. Garff, Draper; James R. Ware, Monroe; Louis H. Peery, Ogden; Joseph E. Huber, Midway; John Yost, Lund, Idaho; George M. Cope, Richfield; Jacob Broderer, Manti.

Appointments.—The elders who arrived for the British mission, January 13th, 1908, have been appointed to labor in the following conferences: Josiah Eardley, Sheffield; Joseph V. Lee, James A. Smith, William A. Richins, Liverpool; James E. Burns, Manchester; Richard M. Fairbourn, Grimsby; William Tarbet, Newcastle; George H. Davis, Bristol; Walter P. Whitehead, London; Thomas Edgley, Norwich; William W. Sagers, Scottish.

District Meetings at Wigan.—Two largely attended and exceedingly spiritual district meetings were held in the Old Court Hall, Wigan, on Sunday last, the 12th inst. We were favored with the presence of President Charles W. Penrose, Sister Romania B. Penrose, President Thomas S. Gregson, and Elder William A. Morton. Saints from St. Helens and Chorley branches were also present. The afternoon service commenced at 2:30, and after the usual opening exercises and the administration of the sacrament, President Gregson delivered an impressive discourse on the first principles of the gospel. President Penrose followed. With remarkable power and spirit he portrayed the hand-dealings of the Lord with His children in the present dispensation, the restoration of the gospel and the holy priesthood, and the re-establishment of the Church of Christ. He was listened to with marked attention. About one hundred and fifty saints and friends were present at the evening service, which commenced at 6:30. Elder Morton and Sister Penrose bore convincing testimonies to the truth of "Mormonism," and that Joseph Smith was raised up by God to be a Prophet unto the people in these latter days. President Penrose then delivered a masterly discourse, which was listened to with almost breathless attention. He showed that, according to the revelations of God, there is but one way by which the children of men can enter the kingdom of heaven. He described the Church which Christ established during the days of His ministry. Such an organization cannot be found on the earth to-day outside the Church of Jesus Christ of Latter-day Saints. He then told of the re-establishment of the Church in this the last dispensation and of

many remarkable things which the Lord had revealed through the prophet Joseph Smith, including salvation for the dead and the eternity of the marriage covenant. The audience was delighted, and expressed its appreciation of the excellent discourses. Two solos, delightfully rendered by Mr. Eckersly, and the song, "If there's sunshine in your heart," sung in a sweet and pleasing manner by Sister Edith Sutcliff, were highly appreciated. That the meetings will be productive of much good is the firm conviction of the Elders laboring in that district.—H. L. Smith.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson I.—God and the Godhead.

Text: We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.—Articles of Faith, 1.

General reference: The Articles of Faith, Lecture II, pp. 27-53.

I. The existence of God.

1. A matter of common belief. (a) Man's inborn desire for worship. (b) Idolatry is misdirected worship; when through sin men no longer acknowledge God, they deify some object or conception of their own choosing. (c) Compare atheism and idolatry.

2. Proved by specific evidence. (a) The evidence of tradition and history. Observe that at the beginning of history man had a personal knowledge of God (Genesis 3: 8; 4: 9-16; Pearl of Great Price, Moses 4: 14; 5: 6-9, 22, 32-41. See further Genesis 6: 13; 12; Exodus 19: 9, 11, 17-20). (b) The evidence of human reason. Purpose and design in nature apparent to all (see Heb. 3: 4); only "the fool hath said in his heart, There is no God" (Psalm 14: 1; see also Proverbs 1: 7; 10: 21; 14: 9.) Distinguish between nature, which comprises the works of God, and God Himself. (c) The evidence of direct revelation; this is most conclusive. In addition to references under "a" above, see account of revelation to Enoch (Genesis 5: 18-24; compare Jude 14; Pearl of Great Price, Moses 6 and 7); to Moses, Exodus 5: 6; also 20: 18-22; 24: 9, 10; to Isaiah (Isaiah 6: 1-5); to the Brother of Jared (Book of Mormon, Ether 3); to Joseph Smith, Pearl of Great Price; Writings of Joseph Smith 2: 17; see further Doc. and Cov. 76: 11: 24; 110: 1-4.

II. The Godhead.

1. Three personages—Father, Son, and Holy Ghost. (a) Individual manifestations (Matt. 3: 16, 17; Mark 1: 9-11; Luke 3: 21, 22; see also John 14: 26; 15: 26; Acts 7: 55, 56; and

Writings of Joseph Smith referred to above). (b) Each member of the Trinity is called God; together they constitute the Godhead (I. Cor. 7: 6; John 1: 1-14; Matt. 4: 10; I. Tim. 3: 16; I. John 5: 7; Book of Mormon, Mosiah 15: 1-2).

2. Unity of the Godhead. (a) In attributes, powers and purpose (John 10: 30, 38; 17: 11, 22; Book of Mormon, III. Nephi 11: 27, 36; 28: 10; see also Alma 11: 44; compare John 14: 9-11. (b) Belief that the Godhead is one in person is unreasonable and unscriptural.

THOUGHTS FOR THE NEW YEAR.

Let us walk softly, friend;
For strange paths lie before us, all untrod:
The New Year, spotless from the hand of God,
Is thine and mine, O friend!

Let us walk straightly, friend;
Forget the crooked paths behind us now.
Press on with steadier purpose on our brow,
To better deeds, O friend.

Let us walk gladly, friend;
Perchance some greater good than we have known
Is waiting for us, or some fair hope flown,
Shall yet return, O friend!

Let us walk humbly, friend;
Slight not the heart's-ease blooming round our feet;
The laurel blossoms are not half so sweet,
Or lightly gathered, friend.

Let us walk kindly, friend;
We can not tell how long this life shall last,
How soon these precious years, be overpast:
Let love walk with us, friend.

Let us walk quickly, friend;
Work our mite while lasts our little stay,
And help some halting comrade on the way:
And may God guide us, friend!

LILLIAN GRAY.

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